

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.  
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her  
plagues.—A Voice from Heaven.*

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## PROVIDENCE AND REVELATION.

BY ELDER JOHN K. GRIST.

Man receives his existence from an overruling and all-wise Being; and, in order that he may exist rightly, God has placed him where he may be instructed in the great school of Providence and Revelation. This, when taken into due consideration, will involve the grand leading principle of the science of life and cause of endurance. To know ourselves and realize the purport of our being is the mainspring of progressive intelligence; and, when fully carried into operation, will ultimately lead to the highest attainments of a perfect state.

In viewing the present position and general aspect of society, perhaps there never was a period in any age of the world which called forth more absorbing interest in and observance of the movements of God's providence than at the present.

"The earth is the Lord's and the fulness thereof." It is God that giveth the increase, and it is His providential mercy that gives sustenance to life. Then, with what gratitude should we acknowledge this at His hands! Every grain of the material element that is good for food man may freely eat. But too frequently is the Author of nature forgotten, and His mercies trampled under foot; and every unlawful abuse of the means He has provided is being practised by those whom

Providence has favoured; whilst, on the other hand, a meagre pittance is being dealt out to the starving multitude; and this because of the perverted economy of God and the substituted insufficient economy of man.

In regard to political things, what serious and reflecting mind can see, without concern, the Great Lawgiver banished as it were from His own kingdom in the systems of modern policy? Who does not tremble to see fortune or human prudence more regarded and depended upon than the wisdom and power of heaven, while the counsels of weak and erring statesmen are exalted in many instances above the oracles of God? Yet how plain is it to perceive that this is more or less the case in modern politics, wherein comparatively little account is made of that Divine, overruling Providence, who "changeth the times and the seasons, removeth kings and setteth up kings, giveth wisdom unto the wise, and knowledge to them that know understanding;" who "increaseth the nations and destroyeth them, enlargeth the nations and straiteneth them." (Dan. ii. 21; Job. xii. 23.) Shall we find it a principle observed in the Council of the Senate, that "the kingdom is the Lord's, and he is the governor among the nations;" that "the battle is the

Lord's," and that "He doeth according to his will in the army of heaven and among the inhabitants of the earth;" and that "by the blessing of the upright the city is exalted, but it is overthrown by the mouth of the wicked;" (Psalm, xxii. 28; 1 Samuel xviii. 47; Dan. iv. 35; Proverbs xi. 11;) or, in other words, that the prosperity of empires depends solely on the blessing of heaven? But rather is it not an established article of modern political faith, that accumulated wealth, extensive dominion, numerous and powerful fleets and armies, a flourishing commerce, an increasing population, large and magnificent cities, the splendour and parade of public show, a superior sagacity in private councils, &c., are the essentials of national prosperity,—that a people, in short, may be great without being good, happy without being virtuous, secure without having the protection of heaven, powerful without feeling its power, and wise without consulting and being guided by the Fountain of wisdom?

And so it is in moral and spiritual things. What serious reflection does the lamentable fact of the perversion of the revealed mind and will of heaven call forth! How sad to behold the great design of the Gospel plan disregarded by mankind, who are perpetually changing the ordinances of salvation and treating them as non-essential! Because of such things—"because they have transgressed the laws, changed the ordinances, broken the everlasting covenant," Isaiah says that the earth is defiled under the inhabitants thereof, and a curse shall devour the earth, and they that dwell therein will be desolate! Who cannot see this state of things coming to pass according to the visible aspect of the world, lying as it were in the arms of the Wicked One; and this because of disobedience to the commandments of heaven, and because the ordinances of the Gospel are rejected or grossly perverted by the professed teachers and leaders of the people; while, in other cases, they have established systems of their own invention, without regard to the order of God in the revelations of his will, and without considering the force of language like the following:—"Without me ye can do nothing." "A man can receive nothing except it be given him from heaven." (John xv. 5; John iii. 27.) Truly there are some who allow of an occasional aid from Him who

rules in the heavens, in order to assist them on great and extraordinary emergencies, but deny the necessity of such aid in the practical rule and order of everyday life.

Let us now enquire what is really meant by Providence, or the general order of God's Providence. First, then, there is provision made for the salvation of the human family, on condition of our accepting the terms. This is the Providence of eternal life; and it is an eternal law of heaven that man should co-operate with his Creator in the great work of his salvation, whether natural, temporal, spiritual, or eternal. At the same time God will never force man's free will.

Some, by an error of understanding, ascribe to an overruling Providence all the effects which transpire around, and are continually attendant upon them to the result of causes that are contained in the womb of Providence, and assign to it an absolute power independent of the free will. The most simple mode of correcting this error is to ascribe to all natural causes their consequent effects; for God to overrule man's free agency by an arbitrary influence would be acting against his own order.

Now, considering revelation in connection with the movements of Providence in its particular application, we find God has revealed certain things for the personal benefit of those who believed and sought after revelation, concerning what steps they should take in life; and, deriving information from this source, have been enabled to avoid certain things consequent upon such steps. But let it be understood that this power of foreknowledge or revelation comes only by pursuing that course which belongs to the order of the Church and Kingdom of God. This is the only safe and proper channel of communication, although there are a class of individuals who seek after revelation from mediums that are not congenial with the Divine order, but are deceptive in their nature: and, to confirm this, we may refer to the language of Scripture:—"And for this cause God shall send them strong delusions, &c." (Thess. ii. 11.) And again—"Many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." (2nd Peter ii. 2.) These delusions have their origin with the father of lies, to whose priesthood they belong.

But those who seek to know what the Lord would have them to do, and the mission they have to discharge, are privileged to receive revelation from the right source, through the proper channel, and to know that they are living, moving, and acting

in that sphere which is prepared for them, to mature and carry into operation those plans which are necessary to their salvation, as well as those which are more immediately connected with their every day life.

## DIRECTION OF A WORLD.

(Continued from page 213.)

## CHAPTER IV.

Break up the world and dislocate mankind,  
Then let the nations warful interests find,  
And they in these a battle-field have found:  
The war will come—the strife will spread around.

There is almost a total division of mankind, and a general conflict of interest at work in society. Those divisions clash, and these interests continually cross. Out of this, again, grows a common indifference to the wellbeing of others. Nations build themselves upon their neighbours' ruin, class sacrifices class, party is divided against party, individuals prey upon the vitals of each other, and principles, bonds, relations, and obligations are utterly disregarded. As long as this is kept within certain broad, national, and legal marks, the division and strife are considered legitimate. But those bounds are broad indeed. They admit of nation invading nation, people subjugating people, diplomacy tricking diplomacy, and of the many phases of social warfare which the world presents. In a certain sense, this is legitimate; for it is the natural development of a world going in a wrong direction. Nor should any be held responsible for these results, inasmuch as no human power can stay its course.

Let us bring our consideration now to those capital divisions of mankind that make war with the sword; and, in our next chapter, we will extend our investigation to the social, political, and religious divisions and conflict.

Though having the same Creator, Redeemer, and Judge, and a common parentage, the human family is broken up into nations, tongues, tribes, and clans. There is a distinctiveness and non-relationship between them. Especially is this the case with the principal divisions. They exist upon the earth, wrapped in

their exclusive nationalities, and can scarcely be said to present the appearance of having the same common parentage, Creator, and God. (Of course we are merely speaking of man's works, national divisions, &c., and not of the works and economy of the Creator.) The nations are like distinct and separate worlds inhabited by the same species, but different races in a primitive sense. There is contingency of country, it is true; but this is merely a relationship of space and territory. It is true, also, that such connections, coupled with commerce, travel, war, and diplomacy, mix the nations up together. But they are like certain liquids thrown together into a bowl. They are in the same vessel and swim around each other, make fantastical circuits, and join with encounters; but they have no positive affinity for each other, and still retain their radical distinctiveness. Excepting this questionable, territorial, and circumstantial connection, worlds and systems separated by countless trillions of miles are more related in the universe than mankind are upon this little earth, in their national character. The solar system is a family of worlds. But it is too much to say that mankind are a family of nations.

We will suppose a being to come from some distant system who is ignorant of the true facts of the case, and he sits in judgment on the appearances of the world, apart from those connections which have been named. Christendom shall be summoned to his tribunal. From the common profession of name, he might reasonably expect this part of mankind to be something like a family of nations. But, upon investigation, would he imagine that the people composing this division claimed the same first parents, the same Creator and Saviour, and that they expected to

stand before the same Judge, and enter into the same heaven after death? Would he imagine that Englishmen and Frenchmen traced their parentage to a common origin, and that they looked for the same final destiny and one eternal nationality? Would he think that Austrians and Italians were to become one people in another world and members of the same kingdom? He would have no right to come to such a conclusion, judging merely from appearances. Unless a great change comes over the scene on earth, it is evident that the next world will present a similar aspect to this. The future state of things will be taken up just where this is left off, or there is no consistency in development; and the arrangements of heaven must have a due reference to this state of probation, or there will be no fairness and justness in those arrangements.

Good-natured enthusiasts and theorists may talk of mankind being brothers, and all nations one family; but, practically, the reverse is the case. After all has been said, look on the map and on the actual divisions of the world, and you merely see England, America, France, Russia, Austria, Italy, Spain, &c. No-where can we find them resolving into a family of nations. There still exist the same radical divisions and antagonistic nationalities. If they join in alliances, there remain the same essential differences. A quarrel arises: they are Englishmen, Frenchmen, &c., again.

It is only in the case of one nation subjugating another that this difference can be said to cease. And England and Ireland will show how little, after centuries of forced relationship, has been done to break down these barriers. England and India are still worse examples. If the relationship existing between the English and their German cousins be considered, it will be observed that is not a relationship of the people, but merely one existing between royal families and nobles. Even nations of the same blood—brothers, sisters, and relatives by the ties of nature, who now respect those ties, as with England and America, are *nationally* distinct; and in a few generations, all things being equal, the children of those brothers and sisters would probably meet on the battlefield *merely as foes*.

America has presented us with an

example most like a family of nations; but she is also fast breaking up: and were this state of things allowed to continue, in a comparatively short time the new world would present a similar aspect to Europe and the rest of the old world. Australia and the other colonies would follow in the wake. If we come to tribes and clans, they will not present a much more favourable view. At the best, the relationship is only among the nobles and chiefs, and is not a just relationship of the people. We have all read something of their terrible wars. And Scotland, which could scarcely have been otherwise subdued, has, if we may so express it, been exhausted by its *non-family-clanships*.

Not only is the world thus broken up, but it also possesses many distinct and conflicting interests. The destinies and glory of the nations run in different directions. Perhaps, however, it would be more proper to say that they run in the same direction; but in certain narrow passes they crowd each other and engage in combat, when might and trickery conquer.

We observed in Chapter III, that "the instinct to conquest, increase, and extension is an irresistible tendency of our nature." That disposition we held to be Godlike in itself, and that it was possessed in common by men and Gods. It was its mis-direction which we condemned.

Now, it is evident that, if mankind are broken up into fragments, possessing conflicting interests, and are inspired with distinct and repugnant nationalities, then those very Divine instincts of man's nature will bring forth strife and deadly enmity, and hurl down a world. A keen, fine-wrought blade, if turned against life, will cut its threads with much greater ease than a blunt-edged tool, and the noblest powers of man abused be awful to contemplate; and beings with the spiritual nature of Gods will become Devils by taking a wrong direction. To thus break mankind up, then, and give them a thousand conflicting interests and repugnant nationalities, is to mark out for them that wrong direction. The world has travelled in it, and we see the result. All history is full of the fearful, blood-written tale. To throw away the sword, wipe out bloodshed, enthrone peace, and appeal to arbitration to settle



national differences was, a year or two ago, becoming a favourite doctrine in England. Its converts were some of the most intellectual and philanthropic — literary men, first-class politicians, and the scientific and commercial world. People generally began to look upon it as "a consummation devoutly to be wished," and hopefully anticipated the "good time coming," when the "pen" would be "mightier than the sword." To "wait a little longer" was the chief condition proposed to patience, and everybody would then realize the Millennium of peace. It was only the army, navy, and bad-natured people who were supposed to be unconverted to these peaceful views. They were considered at once as the upholders and relics of barbarous systems and ages. It took the war with Russia to wake England up from the pleasing reverie to the painful reality—to the prospect that, before swords will be beaten into "plough-shares" and "spears into pruning-hooks," the reverse is likely to take place; and subsequent events have tended to make that prospect still more distinct.

A Millennium of peace and equitable arbitration is, with the present constitution of society and conflict of interests, a radical impossibility, and the expectation of it a purely visionary matter. Figuratively speaking, while every man is a sword manufacturer, and the earth a gladiatorial arena, we can reasonably expect nothing else than that mankind will do battle and that strife will reign. This is about the state of the case. Such a Millennium cannot be brought about until the world is re-adjusted, and a broader relationship than that of the present given. Though we do not expect to see nationalities ever wiped completely out, yet, before a state of peace and equitable arbitration can be brought about, a platform must be formed upon which all nations may meet as a common family, the *conflict of interests* cease, and a legitimate power preside as the supreme arbitral authority.

Supposing a congress of nations were formed, and every kingdom and people sent delegates to it, yet, if there were no radical reconstruction of the world, and the conflict of interest remained, there would be no radical difference in the results. This might be received as a truism, and its statement considered unnecessary. But truisms, as well as being

the most tangible forms of truth, are often overlooked, and are therefore proper to be enforced. Those who have talked a great deal about peace and arbitration have generally overlooked the fact that there must be first a radical re-arrangement.

Let us suppose, for the sake of illustration, that the immense difficulties of inducing the nations to meet on a congressional platform have been overcome. We will imagine that they all send their delegates to it in good faith, but that the fundamental arrangements remain as at present. There would still exist a broken-up world and distinctive *non-relative* nationalities: there would still be the many interests to hold combat, and many destinies to be taken care of. Motives and inducements are to remain the same, and that platform is not supposed to be itself based on a foundation where all interests and destinies are blended. The strong, as now, would still flourish by feasting on the weak. It would be merely the process of feeding that would be changed. To imagine that the instinct to conquest, extension, and increase would find its scope in manufactures, internal government, &c., is too visionary. All would want to have something to do with the direction of the world beyond their international affairs. Indeed, their commercial interests and greatness would often be found to depend on their congressional preponderance. The *people* would not be brought in as a family of nations. It would be merely a *meeting* of their *delegates* to hold what is technically termed the "balance of power." Though, for the sake of consistency, a representative of an inferior nation should be chosen occasionally to preside over this council, we have every reason to believe that the most powerful nations would have the dominant voice. It would be a game of diplomacy *par excellence* in which every one would try to win for the special interest of his country. We might naturally expect that out of it would grow extraordinary jealousies and bitterness, which would ultimately burst in a terrible human volcano. Unless the conflict of interests be first done away and a radical re-adjustment made, we think it the best policy to keep the combatants separated.

There never can be a Millennium of peace and arbitration until the kingdom

of God is made the platform upon which all other kingdoms may meet. God is an efficient, just, and the legitimate Arbitrator. No mere representative of any nation, however powerful, can stand in His place. He stands in the relation of Father to all, and he would justly pre-

*(To be continued.)*

serve the interests of all. When God occupies such a position in the hearts of people, and His Priesthood hold the presiding power, and Israel stand at the head of nations, then the world will move in the right direction, and a family of nations exist; but not till then.

## HISTORY OF JOSEPH SMITH.

*(Continued from page 248.)*

[December, 1842.]

Tuesday, 27th. At nine in the morning, started in custody of Wilson Law for Springfield, in company with Hyrum Smith, Willard Richards, John Taylor, William Marks, Levi Moffit, Peter Haws, and Lorin Walker. On our way to Carthage, we met William Clayton and Henry G. Sherwood, who had obtained an order for a writ of Habeas Corpus from the Master in Chancery, as no writ could issue, the Clerk of Court having been elected to the Senate.

There was considerable snow, and the travelling heavy; but we arrived at my brother Samuel's, in Plymouth, a little after sunset, and we were soon joined by Edward Hunter, Theodore Turley, Dr. Tate, and Shadrach Roundy. I supped with brother William Smith's family, who lived under the same roof, slept with Dr. Willard Richards on a buffalo skin spread upon the floor, and dreamed that I was by a beautiful stream of water and saw a noble fish, which I threw out. Soon after, I saw a number more, and threw them out. I afterwards saw a multitude of fish, and threw out a great abundance, and sent for salt and salted them.

Wednesday, 28th. The morning was wet. We started about eight o'clock, and arrived at Mr. Stevenson's tavern, in Rushville, at three in the afternoon, about twenty miles. Brother William's wife, who was sick, went with us, accompanied by sister Durphy, who went with us from Nauvoo to take care of her. I spent a part of the evening with Mr. Uriah Brown and family and a part of my company. In conversation respecting the repeal of charters, I told them that to touch the Nauvoo Charter was no better

than highway robbery; that since the creation there never had been a repeal of a perpetual charter by God, angels, or men; and that I never would submit to lowering our Charter, but they might bring other charters up to it. On my return to the tavern, the brethren took my height, which was six feet, and my brother Hyrum the same.

Thursday, 29th. Started early; crossed the Illinois river at eleven, and arrived at Captain Dutche's before five in the eve, about thirty-two miles: the weather extremely cold. General Law asked why the sun was called masculine and the moon feminine? I replied that the root of masculine is stronger, and of feminine weaker. The sun is a governing planet to certain planets, while the moon borrows her light from the sun, and is less or weaker.

Let the Government of Missouri redress the wrongs she has done to the Saints, or let the curse follow them from generation to generation until they do. When I was going up to Missouri, in company with Elder Rigdon and our families, on an extreme cold day, to go forward was fourteen miles to a house, and backward nearly as far.

We applied to all the taverns for admission in vain: we were "Mormons," and could not be received. Such was the extreme cold that in one hour we must have perished. We pleaded for our women and children in vain. We counselled together, and the brethren agreed to stand by me, and we concluded that we might as well die fighting as freeze to death.

I went into a tavern and pleaded our cause to get admission. The landlord said he could not keep us for love or

money. I told him we must and would stay, let the consequence be what it might; for we must stay or perish. The landlord replied, "We have heard the Mormons are very bad people; and the inhabitants of Paris have combined not to have anything to do with them, or you might stay." I said to him, "We will stay; but no thanks to you. I have men enough to take the town; and if we must freeze, we will freeze by the burning of these houses." The taverns were then opened, and we were accommodated, and received many apologies in the morning from the inhabitants for their abusive treatment.

Friday, 30th. Started at eight this morning, and arrived at Judge Adams', in Springfield, at half past two o'clock in the afternoon, where I saw Justin Butterfield, Esq., United States' District Attorney, who told me that Judge Pope had continued the Court two or three days on account of my case, and would close on the morrow, and that he should try my case on its merits, and not on any technicality.

Sheriff Pitman, of Adams county, was in the place, but would not say whether he had the original writ which had previously been demanded of the officers of Adams county, King and Pitman. I gave Mr. Butterfield a general history of my Missouri persecution, and it was agreed by him that I should be arrested on the writ. Had an interview with my brother, William Smith, who was a member of the Legislature at the time, and spent the evening with Judge Adams and the brethren from Nauvoo. We all lodged at Judge Adams'.

While in conversation at Judge Adams' during the evening, I said, Christ and the resurrected Saints will reign over the earth during the thousand years. They will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it. There will be wicked men on the earth during the thousand years. The heathen nations who will not come up to worship will be visited with the judgments of God, and must eventually be destroyed from the earth.

Salt, vinegar, and pepper, given internally, and plunging into the river when the paroxysms begin, will cure the cholera.

Saturday, 31st. At nine in the morn-

ing, Mr. Butterfield called and informed me that King had the original writ, and I signed a petition to Governor Ford to issue a new writ, that my case might be tried thereon, as well as on the Proclamation. My petition was granted, and at eleven o'clock I was arrested thereon by a deputy, Mr. Maxey, in presence of Mr. Butterfield, my attorney, who immediately wrote a petition to Judge Pope for a writ of Habeas Corpus, which I signed, and at half-past eleven in the morning went before Judge Pope.

Mr. Butterfield read my petition, and stated that the writ and warrant were different from the requisition of the Governor of Missouri. He then read Governor Ford's warrant, Watson's affidavit, Governor Reynolds' requisition on the Governor of Illinois, and the proclamation of Governor Carlin, shewing that Reynolds had made a false statement, as nothing appeared in the affidavits to show that Smith was in Missouri. He also stated that all the authority for transportation of persons from one State to another rests on the Constitution and the law of Congress. We ask for Habeas Corpus because the papers are false, and because that we can prove that Joseph Smith was in this State at the time of the commission of the crime.

The writ was granted, returned, and served in one minute, and I walked up to the bar. Mr. Butterfield read the Habeas Corpus, and moved the Court to take bail till I could have a hearing,—which was granted; and although it was only a case of misdemeanour, Generals James Adams and Wilson Law were bailed for me in the sum of \$2,000 each, and Monday was set for trial.

The Court-room was crowded; and, on our returning, as General Law came to the top of the stairs, one of the crowd observed, "There goes Smith the Prophet, and a good looking man he is;" "And (said another) as damn'd a rascal as ever lived." Hyrum replied, "And a good many ditto." "Yes, (said the man,) ditto, ditto, God damn you; and every one that takes his part is as damn'd a rascal as he is."

When at the foot of the stairs, General Law said, "I am the man, and I'll take his part." Said the man, "You are a damn'd rascal too." "You are a lying scoundrel," replied Law; and the man began to strip off his clothes and ran out

in the street, cursing, and swearing, and raising a tumult, when Mr. Prentice, the Marshal, interfered, and with great exertions quelled the mob. Much credit is due Mr. Prentice for his zeal to keep the peace.

When the rowdies had dispersed, I went with Mr. Butterfield and Dr. Richards to see Governor Ford, who was sick. He told me he had a requisition from the Governor for a renewal of persecution in the old case of treason against Missouri; but he happened to know that it was all dead. We dined with Mr. Butterfield at the American House, where the Governor quartered, after which we returned to the General's room. In course of conversation he remarked he was no religionist. I told him I had no creed to circumscribe my mind; therefore the people did not like me. "Well," (said the Governor,) from reports, we had reason to think the Mormons were a peculiar people, different from other people, having horns or something of the kind; but I find they look like other people: indeed, I think Mr. Smith a very good-looking man."

At two in the afternoon, I returned to Judge Adams', and appointed Elders Hyde and Taylor to preach in the Representatives' Hall on the morrow.

*(To be continued.)*

Judge Douglas stated that it was possible to revoke political charters, but not company charters. I argued that if a legislature has power to grant a charter for ten years, it has no power to revoke it until after the expiration thereof. The same principle will hold good for twenty or one hundred years, and also for a perpetual charter: it cannot be revoked in time.

John Darby came in and said he was going to California with Brewster. I told him I would say, as the Prophet said to Hezekiah, "Go, and prosper; but ye shall not return in peace." Brewster may set out for California, but he will not get there unless somebody shall pick him up by the way, feed him, and help him along. Brewster showed me the manuscript he had been writing. I inquired of the Lord, and the Lord told me the book was not true—it was not of Him. If God ever called me, or spake by my mouth, he never gave revelations to that Brewster boy or any of the Brewster race.

This afternoon, a team ran away, and went past the State House, when the hue-and-cry was raised, "Joe Smith is running away!" which produced great excitement and a sudden adjournment of the House of Representatives.

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, APRIL 24, 1858.

**ADVICE TO THE YOUNG BRETHREN.**—They can be addressed in various characters and advised upon a variety of duties. But in this we merely design to contemplate them in one of those characters and offer them a little advice accordingly. We shall, however, continue from time to time to instruct both young and old, brethren and sisters, officers and members,—to view them in their various characters, and counsel them on their many duties. Thus we hope to make our labours of every-day benefit to all and to effect their practical usefulness. But in this we shall view our young brethren in their public and social spheres.

Every man has a public character and parts to perform in social and religious life. It may be said that all men are public property. Many, however, disgrace their public character and show themselves unworthy members of society. Some neglect the obligations and duties which they owe and live a life of uselessness. Others perform their duties and work in life so wretchedly, are so trustless, even when intending well,—so slovenly and unskilful in everything, that it really does



seem that if "Nature's journeymen" have not "made them," they must have failed to cultivate their gifts, fulfilled their duties imperfectly, and performed their work badly. Thus they pass through life without advantage to themselves or benefit to the world.

Our young brethren are just commencing the duties and labours of life. There lie before them efficiency and inefficiency—usefulness and uselessness. Which will they reach? Upon the decision of this point rests the writing down of their names as the truly great or as the cyphers of mankind, who will stand for nothing, because they effected comparatively nothing.

Our young brethren are generally of the working class, and as such we address them. They belong to a noble order. The workers, if they perform their parts honourably, are the princes of mankind. The most eminent men of the world have belonged to this class. Patriarchs, Prophets, Apostles, and Saints generally have been husbandmen, shepherds, fishermen, and persons of humble callings. Jesus himself was the reputed son of a carpenter. Our young brethren, therefore, should act in a manner worthy of their class generally.

But they have a higher character to sustain. They are Saints—the sons of Abraham—the children of God. They profess to be in possession of the Holy Ghost and the revelations of heaven, and to have a glorious destiny before them. They, therefore, should seek to excel the Gentiles in efficiency, character, and tone of mind—to be superior to the ordinary working class. In all their labours, conduct, and in the avocations of life, they should be noted for integrity and skill. They, at all times, should be the best and most trustworthy servants in their masters' employ. They should be the most accomplished workmen and the most skilful and valuable persons in the various establishments of trade and branches of labour. When we see any of our young brethren bunglers and inefficient in their callings, we are assured of one of two cases,—namely, that they are either a disgrace to the community to which they belong, or are in their wrong spheres. Men with the Holy Ghost—men of Israel should always consider it their duty to be superior to the Gentiles, even in their trades and daily avocations of life.

To render themselves thus efficient and trustworthy is not only their duty as men inspired by a higher spirit and looking forward to a brighter destiny than ordinary, but it is to their own pecuniary advantage. Men of integrity, efficiency, and skill can generally command employment and the best wages. Faithful and skilful servants are not superabundant. They are generally valued and respected by their masters upon the point of interest, if no more; and if the Saints find some difficulties in the world on account of their religion, those difficulties will evidently be lessened, if they themselves can command a high value for integrity and skill. If they are noted for this, they will be able to increase their worldly substance, and will have more means for the building up of the kingdom of God.

Then there is a higher view to be taken of the subject. Zion has to be built and made the glory of the whole earth. The young brethren will have this work to perform, and, under the direction of their leaders, the immediate superintendence of its accomplishment. They will not be able to take all the material wealth and glory of the Gentiles to Zion. But one thing they can do. They can learn to be skilful and efficient in all their callings and labours. They can obtain an insight into and a practical understanding of the secrets and various branches of business, agriculture, mechanics, architecture, and manufacture. Though they carry nothing else to Zion, if they take with them this knowledge, the great essentials will go with them. Labour and skill are real wealth; and thus, with the elements of nature and the mines

of raw material on every hand, all the rest can be worked out. In England, they have excellent opportunities to acquire all the necessary skill; and if they will make the most of their advantages and practise integrity, they will prepare themselves to be superintendents in the building up of Zion and the developers of her resources. If they are not thus worthy now, they will find all their anticipations of greatness evaporate in dreams; for others more worthy and skillful will take their crowns and stand in their places.

But something even more than this can be done; and Pastors, Presidents, Travelling Elders, and all can labour in the same direction. They can take with them the cream of all the knowledge, skill, and worth of the Gentiles. They can make themselves generally acquainted with the arts, sciences, commerce, literature, history, customs, and legislation of the world. When they gather up to Zion, what a glorious gathering it will then be!—a concentration of the best men and the skill and worth of all nations. In very deed, in the highest sense, will the glory and riches of the Gentiles be brought to Zion. The children of Israel will then also be worthy to stand at the head of a universal kingdom, and its rulers and masters be qualified to preside and direct a world by the power of their superiority and the authority of the Priesthood. If our counsels on the practical affairs of life help to contribute towards such a result, our labours will be well rewarded.

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CAPE OF GOOD HOPE MISSION.—We learn, by correspondence from Elder E. C. Richardson, President of the Cape of Good Hope Mission, the condition and prospects of the work of God in that country. Since the arrival of our correspondent and Elder Brooks there, they had been labouring with considerable success to the cause, satisfaction to themselves, and comfort and blessing to the Saints. Elder Richardson and Brooks found the Church at Cape Town in a somewhat indifferent condition on their first arrival; but, through the blessing of God, they were enabled to revive the Church. In that place they had baptized and re-baptized sixty-four, ten of whom were new members. After this reformation had infused new life into them, the law of Tithing was inculcated, the spirit of gathering infused, and a Penny Fund established. The Mission generally was in as prosperous a state as could be expected, and the Church full of faith and good works. Previous to President Richards' instructions to the Elders there, relative to the Emigration, the Saints had cherished the fond anticipation of speedily gathering to Zion. They were willing to appropriate all their means to the accomplishment of that object, and as many as three or four hundred expected to have emigrated in the course of a year.

At the time of his writing, Elder Richardson, in company with his fellow-labourer, Elder Brooks, intended to start on the next Tuesday for Boston, per ship *Gemsbook*. They had lacked no necessary blessing while on their mission; and, excepting its attendant difficulties and a little persecution, their labours had been pleasing. Their departure from the Saints generally was accompanied with tears and blessings, and expressions of anxious desire for their own speedy deliverance.

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THE SHIP "EMPIRE."—We learn, per advices from New York, that the *Empire*, with its company of Saints, arrived at the above port on the 20th of March. They had a remarkably swift and pleasant passage, the voyage being made in 28 days. The brethren had enjoyed good health and the spirit of peace.

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It is a reprobable delicacy in men to despise truth in plain clothes.—Penn.

## THE ANGEL'S MISSION.

(Continued from page 251.)

But how was the angel to accomplish the work of preaching the Gospel to the nations of the earth? Was it necessary for him that he should do the whole work himself personally? Was it necessary for him to go into every kingdom and country himself, and ascend the platform, or enter the pulpit, and personally preach the Gospel, in every tongue, to the people of the various nations? Certainly not. If he communicated all the requisite information and instruction to one man, and that man in due time received competent authority to communicate the same to others and ordain them to spread the intelligence to the various nations of the earth, then, in such case, the angel may justly be regarded as having fulfilled his allotted portion of the Latter-day mission.

Such was the case with the angel Moroni.

To illustrate the matter in a plain and simple manner, we will suppose, for example, that we require to have a house built. We go a master *builder*, and describe to him the kind of house we wish to have erected. He then collects his workmen, (and perhaps appoints a "foreman over them,) to whom he gives their respective shares of labour; and, in course of time, the house is finished, according to order. Who, we would ask, is then accounted the *builder*? According to conventional, common parlance, he is the builder who received the order, engaged to execute it, and is responsible for its execution, although the different portions of the work were performed by men in his employ, under his direction.

So also, if we require to have a book printed, we go to a master *printer*, and describe to him the kind of book we wish to have got up,—at the same time giving him the manuscript copy of the required contents. He then engages a staff of men, (including perhaps a "foreman," or "overseer,") to whom he gives their apportionments of work. And when the volume is completed, according to order, who is considered as the *printer*? According to the usual, regular custom, he is the printer who received and engaged to fulfil the order, by means of the hands in

his employ, and whose name appears in the "imprint" as the legally responsible party.

These instances will in some measure serve as familiar illustrations of the way in which Moroni may be truly said to have accomplished his part of the great commission to preach the Gospel to the inhabitants of the earth,—namely, by delivering into Joseph's hands the original records of the Book of Mormon, which contained the fulness of the ancient Gospel, and giving him all the necessary instructions concerning the sacred contents of the same, the work of translation, and other particulars of information requisite to be known by him, so that the Gospel might be spread abroad throughout the earth prior to the execution of the great judgments of God, which he declared were "coming upon the earth."

But, although Moroni so far accomplished the important work assigned him, in fulfilment of the prophetic vision, it does not follow that he was to be the *only* angelic personage that should take part in the work of the great mission. The vision of the angel seen by John was prophetically representative of the fact that the fulness of the Gospel (that is, the principles, blessings, and power of the ancient and everlasting Gospel in its integrity and completeness) should be restored to the earth by ANGELIC MINISTRATION. That ministration was not necessarily confined to *one* angel. Moroni came and revealed the Book of Mormon, which recorded the pure, unadulterated principles of the ancient Gospel, and imparted all the needful information and instruction for its translation, &c.; but he did not personally communicate to Joseph the authority to officiate in any function or administer any ordinance of the Gospel. That was not his individual mission. Another heavenly messenger had to be despatched for that purpose. Although Joseph had the Gospel revealed to him, was possessed of the sacred plates of the Book of Mormon, and had received the gift of interpretation, by which he translated the contents thereof into the English tongue, he nevertheless lacked legal authority to preach the Gospel to his fellow-

men or to ordain others to that work. He had not the slightest Divine authority to do this, any more than had the self-authorised preachers of the professing churches of the day; nor could he legally exercise the power to administer one single ordinance of salvation, or impart to any one else that power.

The records he had in his possession possessed no power themselves, and could therefore give none, any more than could the Bible or any other book. Power or authority could only be exercised, lawfully, by those who themselves possessed it. Joseph, therefore, in order to be able to exercise such authority, or to impart it to others, had to receive it himself from some person who possessed it; and as, in the economy of God's purposes, that was not Moroni's particular mission, another ministering angel was despatched from heaven for that purpose. His name was John, the same personage who, when on earth, was known as John the Baptist, the Elias of that dispensation, who died a martyr for the truth at the instigation of Herod. This same John, who was a priest after the order of Aaron, and had received Divine authority to preach repentance and administer baptism for the remission of sins, and to prepare the way for the coming Messiah, (see John i. 6), was also "sent from God" in the year 1829, as the Elias and forerunner of the present dispensation, preparatory to Messiah's second advent, bearing a Divine commission to ordain Joseph Smith, empowering him to ordain others to the ministry of preaching the Gospel of repentance and officiating in the ordinance of baptism for the remission of sins.

Subsequently to this, three other angelic messengers, known in the world as Peter, James, and John, appeared to Joseph, and ordained him to a higher grade of priesthood, which was after the order of Melchisedek, and which empowered him to exercise other sacred functions of the ministry, which they, as Apostles and Prophets of the preceding dispensation, possessed and held the keys of.

Some time after the foregoing, three other heavenly messengers appeared to him and transferred to him other powers which they were authorized to do, as participators in the great Latter-day mission. One was Moses, the leader of ancient Israel, who committed to Joseph the keys of official power pertaining to the gathering of Israel. Another was the Elias of the Abrahamic dispensation, who bestowed upon him the patriarchal keys. And the other was the prophet Elijah, who came to fulfil his part in the last great dispensation of the fulness of times, according to the prophecy of Malachi, prior to the coming of the "great and dreadful day of the Lord," and committed into the hands of Joseph his portion of the keys of power, to be exercised when the hearts of the fathers should be turned to their children, and the hearts of the children turned to their fathers,—power to administer those ordinances which should seal the bond of union between the living and the dead, and prepare the way for the ushering in of the great Millennial era, when all shall meet again on earth, inherit the promised possessions of "the meek," and live in happiness and harmony under the peaceful banner of the King of kings and Lord of lords.

(To be continued.)

## ANTI-MORMON OBJECTIONS ANSWERED.

(Continued from page 230.)

### OBJECTIONS.

"One fact is very remarkable—that of representing Nephi as knowing all about the mariner's compass 2,400 years ago, whereas its invention at the present day has not been known little more than 300 years. This shows a decided proof that the Book of Mormon is a modern forgery."—*"Mormonism Exposed,"* by J. Williams.

"It is quite certain that the Greeks and the Romans were ignorant of the compass; and the European nations were ignorant of it till the twelfth century. Nephi seems, however, to have discovered it eighteen hundred years before. Only think how many sailors' lives might have been saved, had he but made known his secret sooner."—*"Is Mormonism True or Not?"* pub. by the Rel. Tr. Society.



## ANSWER.

However true it may be that the invention of the mariner's compass "has not been known little (?) more than 300 years," as affirmed by Mr. Williams, or however "certain" it may be that "the Greeks and the Romans were ignorant" of it, and that "the European nations were ignorant of it till the twelfth century," as stated by the anonymous "religious tract" writer, "one fact is very remarkable" and evident, namely, that all this has nothing whatever to do with, and in no way affects, either "Mormonism" or the Book of Mormon. The objectors, therefore, who have brought these matters forward as an exposure of "Mormonism," or as tests to prove whether "Mormonism is true or not," have entirely missed their aim, and succeeded only in exposing themselves and proving their own ignorance and folly.

Without entering at all into the disputed question as to whether the mariner's compass is or is not an invention of so modern a date as generally supposed, we would ask, in reference to our opponents' objections, Where do they find the Book of Mormon "representing Nephi as knowing all about the mariner's compass 2,400 years ago?" Where does Nephi speak of having "discovered it eighteen hundred years before?" Where is to be found this "decided proof that the Book of Mormon is a modern forgery?" We can safely take upon ourselves to answer—*Nowhere*. The "fact" that is urged as being so "very remarkable" in affording such a "decided proof, &c.," is, after all, merely imaginary—*non est inventus*. No mention whatever is made of the "mariner's compass" in the Book of Mormon, or of anything like it, either as to its form or its use. Nephi, in describing an instrument which his father and family had to guide them during their journey in the wilderness, says that it was a "round ball," made of "fine brass;" and that "within the ball were two spindles," which "pointed the way" they should go in the "wilderness." (See Book of Nephi v. 4.) This "ball," or "director," was called "*Liahona*," which is "interpreted a compass," and, says Alma, "was prepared to show unto our fathers the course which they should travel in the wilderness; and it did work for them according to their faith in God." (See Book of Alma xvii. 12.)

Very much like a mariner's compass is

this, surely! Let us compare the two. 1st. The one is called a "*mariner's compass*," the other was called "*Liahona*," or a compass. 2nd. The mariner's compass is an instrument used only at sea: the *liahona* was for use also on land, in a wilderness. 3rd. The mariner's compass is a steel needle, pointing to the north: the *liahona* was a brass ball, containing two spindles, which pointed in certain directions which the travellers were to take in their journey. 4th. The mariner's compass worked by magnetic power: the *liahona* worked by miracle, according to the faith of its possessors.

It is true that the Revelator Joseph, in his translation of the word by which Alma interprets the name of the "*liahona*," calls it a "compass," being, we we presume, the most suitable familiar word of English usage which he knew of that could represent the instrument alluded to. Still, although a compass, its form, construction, nature, and use, as well as its name and mode of working, were obviously distinct enough from the characteristics of the modern "*mariner's compass*" to show that Nephi was making no allusion to the latter when he was describing the former.

Our opponents' objections put us in mind of an argument sometimes used by infidels against the validity of the Bible. The Bible speaks of "old bottles" as being unfit for "new wine." For instance, Christ says in Mark ii. 22—"No man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled." Now, say they, this is a modern forgery, and is also absurdly false; for old bottles, whether of glass, stone, or earthenware, are just as strong and as suitable for containing wine as new ones; and men often do put new wine into old bottles, and the wine does not burst them. This might, to some inconsiderate minds, appear as a formidable objection. Yet, when we consider that the bottles used in those eastern countries were formed of skins, which, when old and worn, were unfit for receiving new wine, from their being unable to withstand the working of the fermentation process, we can see at once the truth and force of the Scripture statement, and the weakness of the infidel's objections. (See also Joshua ix. 4, 13.) And this will serve as an illustration of the futility of our opponents' objections to the Book

of Mormon in the case we have considered. Because the word "compass" occurs in the Book of Mormon, our objectors, without reflecting upon the nature of the compass spoken of, jump at once to the conclusion that Nephi is represented as "knowing all about the mariner's compass," and "to have discovered it eighteen hundred years before" its actual discovery. Hence they set it down at once as "a decided proof that the Book of Mormon is a modern forgery." In this conclusion they unwittingly pattern after the infidel, who, as before observed, sets the Bible down as a forgery and a work of imposture and absurdity, because the word "bottle" is used in a connection which does not tally with well-known facts at the present day;—thus neglecting to take into consideration the fact that the "compass" alluded to in the Book of Mormon was as different to the modern *mariner's* compass as the "bottles" alluded to in the Bible were to the *glass* and *stone* bottles of the present day. And yet, in both

cases, modern names ("compass" and "bottles") are given by the English translators.

The closing sarcasm of the latter objector, therefore, appears to us singularly unadvised and puerile. As well might he exclaim—Only think how many sailors' lives might have been saved, had John Goa or Flavio Givia made known his secret sooner! Or he might with equal propriety say—Only think how many lives might have been saved, had the secret of life-buoys, life-boats, life-preservers, lighthouses, and a number of modern instruments of navigation been made known sooner! If the secrets of steam-power, electricity, magnetic telegraphs, and divers scientific discoveries of modern date, had been made known sooner, how much better it would have been! If the earth had not been flooded, only think how many lives might have been saved from drowning! Or, to descend still lower in the scale of puerility—If the sky were to fall, only think what a number of larks might be caught!

(To be continued.)

LIST OF DEBTS DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL  
CONFERENCES AND OTHERS, FOR THE QUARTER ENDING  
MARCH 31, 1858.

CONFERENCE.	AGENT.	AMOUNT.
London .....	E. L. T. Harrison	£1148 5 11½
Birmingham .....	B. W. Brindle	867 13 2
Glasgow .....	John Hunter	296 12 1
East Glamorganshire .....	John Davies	216 19 6½
Manchester .....	Edward Oliver	189 17 1½
Warwickshire .....	Henry Brown	175 11 2
West Glamorganshire .....	Thomas Rees	170 5 1
Sheffield .....	Wm. Brownlow	167 16 4
Norwich .....	Edwin Scott	166 4 0
Bradford .....	William Shires	163 17 6½
Cheltenham .....	Thomas Clarke	154 16 8½
Edinburgh .....	P. Q. McComie	147 5 8½
Monmouthshire .....	William Ajax	141 19 11½
Herefordshire .....	Lewis Bowen	138 4 11½
Lincolnshire .....	Samuel Johnson	137 12 11½
Liverpool .....	W. H. Perkes	132 15 0
Staffordshire .....	John Clarke	121 4 9½
Reading .....	William Moss	119 18 9½
South .....	Simon Irwin	119 16 10½
Bedfordshire .....	T. A. Jeffery	111 6 0
Newcastle-on-Tyne .....	R. J. Philip	102 4 5½
Hull .....	S. Pickering	100 11 5
Southampton .....	Willett Harder	93 9 2
Nottinghamshire .....	James Oakley	90 4 4½
Derbyshire .....	Thomas Birt	88 14 6
Leicestershire .....	John Mellor	86 12 0
Durham .....	William B. Child	84 15 13
Cambridgeshire .....		79 17 5½
Preston .....	M. H. Forcutt	74 9 9
Belfast .....	James McGhie	73 5 4
Wiltshire .....	William Norris	71 1 1
Shropshire .....	David James	68 8 4½
Dundee .....	A. N. McFarlane	64 3 4
Worcestershire .....	Richard Holt	63 3 2

Carried forward ..... £5,529 2 14

CONFERENCE.	AGENT.	AMOUNT.
Brought forward .....		£5,529 2 4
Cardiff .....	E. D. Miles	60 16 2
Dublin .....	John K. Grist	54 3 7½
Lands End .....	John Kessell	49 17 1½
Carlisle .....	William Gibbon	45 2 11½
Llanelli .....	David Davies	37 0 8½
Dorsetshire .....	Edward Harding	33 0 3½
Channel Islands .....	Robert Toogood	25 3 5½
Late Herefordshire .....	John Preece	24 17 9
Pembrokeshire .....	John Gibbs	15 19 6½
Denbighshire .....	Hugh Evans	11 6 2½
Flintshire .....	Edwin Price	11 1 3
Dyffryn Conwy .....	T. R. Jones	8 18 0

BRANCH.

Derry .....	Hugh Sheppard	6 15 7
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MISSION.

Australian .....	A. J. Stewart	355 11 9½
Swiss and Italian .....	Jabez Woodard	275 12 3
Cape of Good Hope .....	Richard Provis	127 9 11½
Sandwich Islands .....	P. B. Lewis	78 2 5½
Scandinavian .....	C. Widerberg	61 7 4½
Bombay .....		21 3 3½
East India .....	J. P. Meik	12 1 4
Malta .....		5 7 2
F. Merryweather .....		1 1 0
Isaac Whiteley .....		1 0 4
J. W. McLellan .....		0 17 9
Frederick Mackay .....		0 5 3

(Errors excepted.) ..... £6,363 4 11½

## PASSING EVENTS.

**GENERAL.**—In the month of February last, the heat of weather in Australia was of the most intense kind, the heat in the shade reaching 146°. Innumerable deaths from *coup de soleil* took place: so great was the heat, that apples and similar fruit actually roasted on the trees, while other kinds completely dried up. Intelligence from the East states that a conflict had taken place near Ghadames, between the Ottomans and the Arabs, under Sheik Goumah, who had been betrayed and slain by one of his followers, and his head taken to Tripoli, where great rejoicings resulted. Advices from Venezuela state that great political discontent and excitement prevailed throughout that republic, and that serious outbreaks are impending. The latest China news state that braves were mustering in large numbers round Canton, determined on an attempt to retake the city. Late despatches from India report that a panic occurred in Calcutta on the 3rd March: volunteers were called out, and cannon placed on the bridges. On the 10th March, Sir E. Lugard captured the Martiniere and the Bank House. On the 11th, Hope's Brigade captured the Begum's (Queen's) Palace, with a loss of 100 killed and wounded; the enemy's loss being 500. On the 13th, the Kaiserbagh and Imambarra, a mass of palaces adjoining the Residency, were stormed and captured, and 24 guns taken.

**AMERICAN.**—The bill providing for the admission of Kansas into the Union under the Lecompton constitution has been passed by a vote of 33 to 35. The Kansas question still claims the chief interest of the House. The bill authorizing the employment of five regiments of volunteers was reported by the Committee on Military Affairs, without amendment: it is thought it will pass the Senate. A bill has been introduced authorizing the Secretary of War to construct a line of telegraph from the frontier of Missouri or Iowa to some one of the military posts in Utah, with the view of effecting rapid communication with the army in that Territory. The Senate has confirmed an appointment conferring the rank of Brevet-Brigadier General upon Col. Johnson, commanding the army in Utah. Late accounts from Santa Fé state that Captain Marcy was to leave Fort Union, New Mexico, on the 25th of March, for Camp Scott, with one thousand mules. Lieut. Beale, of the camel expedition, had arrived in St. Louis. A large train of supplies, two regiments of Infantry, and two of Cavalry had already left Leavenworth for Utah. The Washington correspondent of the *Herald* states that he is informed that, according to the plan laid down by the War Department, 5,500 troops, amply supplied for active campaign, will be in Utah Territory by July next. Three-fifths of this force have yet to be sent. Russell, the contractor for the transportation of the army, will employ 3,500 teamsters to drive waggons carrying supplies. In view of the importance of the service and the object and end of this warlike and expensive Expedition, he says it is under consideration with the Government whether, notwithstanding Col. Johnson's new appointment, it would not be proper to assign an officer of more service and experience, as Gen. Harney, or some other, to this command. The *Herald's* Fort Leavenworth correspondent states that an express had arrived from Fort Bridger, with dates to the 20th January, which reports good health among the men and improvement of the animals. Col. Johnson complains of having received no communication from Government since the 22nd of October, and that the contractors take more than three months, instead of one, as contracted, to carry the mails to the camp. He compliments his troops, states that the Saints have, both by words and action, fully manifested their intentions to oppose the entrance of the army, and expresses an earnest hope that every exertion will be made to forward supplies, &c., early in the spring. Government has received despatches from Col. Johnson; and although it is said that nothing of particular interest has transpired since the last advices, his letter is of such a character that it is deemed advisable not to permit a copy of it to be made for publication. (Query: Do its contents refer to mutiny among the troops? Was his letter couched in insolent and insubordinate language to his Government, telling them to "mind their own business," and that he "would do as he pleased?" The design under consideration to remove Col. Johnson from the command, after having just raised him to the dignity of Brevet-Brigadier General, has reference, no doubt, to something of this kind.) The Utah correspondent of the *Leader* states that the Crow Indians had come down and threatened to run off the stock of the Waggon Road Expedition, and made suspicious movements generally. Six mountain-men had arrived from Camp Scott. They left January 26th on foot, with a pack of mules, and encountered several severe snow-storms. They think the Mormons could easily overcome Col. Johnson's command, if they wished.